# AN EPISTLE OF LOVE AND Friendly Advice,

To the Ambaſſadors of the ſeveral Princes of *Europe*, met at *Nimeguen* to Conſult the Peace of *Chriſtendom*, ſo far as they are concerned: Wherein the true Cauſe of the preſent War is diſcovered, and the right Remedy and Means for a firm and ſettled Peace is propoſed.

By *R. Barclay* a Lover and Travailer for the Peace of *Chriſtendom*.

Which was delivered to them in *Latin* the 23*d*. and 24*th*. dayes of the Month called *February* 167⅞. and now publiſhed in *Engliſh* for the ſatisfaction of ſuch as underſtand not the Language,

Pſal. 2. 10. *Be wiſe therefore ye Kings, be inſtructed ye Judges of the Earth, ſerve the Lord with fear, and rejoyce with trembling.*

*Kiſs the ſon leaſt he be angry, and ye periſh from the way when his wrath is kindled but a little; bleſſed are all they that put their truſt in him.*

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BRITISH MUSEUM

*To the Ambaſſadors and Deputies of the Chriſtian Princes and States, met at* Nimeguen, *to Conſult the Peace of* Chriſtendom, R. B. *a Servant of Jeſus Chriſt, and hearty wel-wiſher to the* Chriſtian World, *wiſhes increaſe of Grace and Peace, and the ſpirit of ſound Judgement, with hearts inclined, and willing to receive and obey the Counſel of God.*

LEt it not ſeem ſtrange unto you, who are men choſen and authorized by the great *Monarchs, and States of Europe,* to find out a ſpeedy remedy for the preſent great trouble, under which many of her Inhabitants do groan; as ſuch whoſe Wiſdom, and Prudence, and Abilities has ſo recommended

them to the World, as to be judged fit for ſo great and difficult a work) to be addreſſed unto by one, who by the World may be eſteemed weak and fooliſh; whoſe advice is not uſhered unto you, by the Commiſſion of any of the Princes of this World, nor ſeconded by the recommendation of any earthly ſtate: For ſince your work is that which concerns all Chriſtians, why may not every Chriſtian who feels himſelf ſtir'd up of the Lord thereunto, contribute therein; and if they have place to be heard in this Affair, who come in the name of Kings and Princes, let it not ſeem heavy unto you, to hear him that comes in the name of the Lord Jeſus Chriſt, who in the trueſt ſenſe, *is the head and governour and cheif Biſhop of the Church, the moſt truly Chriſtian and Catholick King:* Many of whoſe Subjects are concerned in this matter, and the blood of many in hazard for whom he hath ſhed his *precious blood*, and yet who ſhall not ſeek to obtrude upon you the beleif of the Truth or certainty of his Commiſſion, be-

becauſe of his own Teſtimony; but leave it, as well as the things he therein delivereth, to the holy and pure witneſs of God, in all your Conſciences, to be received or rejected by you, as it ſhall there be approved, or not approved.

Know then my Friends that many and often times my Soul has been deeply bowed down under the weighty ſenſe of the preſent ſtate of *Chriſtendom*, and in ſecret before the Lord I have mourned, and bitterly lamented becauſe thereof: And as I was croſſing the Sea, and being the laſt Summer in *Holland*, and ſome parts of *Germany*, the burthen thereof fell often upon me, and it ſeveral times came before me to write unto you what I then ſaw and felt from God of theſe things, while I was in thoſe parts; but I waited and was not willing to be haſty, and now being returned to my own Country, and at my own Home: I cheerfully accept the fit ſeaſon which the Lord has put in my hand, and called me to therein, to ſignifie unto you *thoſe things*

*which in his name and authority I am commanded to do.*

And for this end, the Lord has ſhewn me, what the cauſes are of all this miſcheif, and confuſion, and deſolation; which are neceſſary to be made known unto you, and deeply and ſeriouſly to be conſidered by you, elſe ye can never be able to apply the right remedies; I ſpeak of the primary and original cauſe, as it proceeds from him, and is hatched by him, who is the Author of all miſchief, and the great enemy to, as well as envyer of the true peace and proſperity of all good Chriſtians, and who ſows in mens hearts, *that evil ſeed and fomenteth that bad ground* from which all evil ariſeth; for unleſs this be ſeen, diſcovered, and removed in the ground, although the ſecondary and more immediate cauſes be ſeen, (to wit) the projects, deſigns and councels of men, and in part be anſwered and removed, by giving way to ſome, and taking from others, according as they are more or leſs formidable and conſiderable, meaſuring theſe things

things by the rules of humane wiſdom, and carnal prudence and policy: Yet that is not ſufficient, that may allay the heat for a time, but will not remove the evil; and you in ſo doing, will prove but like thoſe Phyſitians, that do mitigate the pain and violence of a Diſeaſe for a time, but do not take away the ground and cauſe of it; ſo that it ſhortly again returns, and in the end deſtroys him that is afflicted with it.

The cheif ground, cauſe and root then of all this miſery among all thoſe called Chriſtians, is becauſe they are only ſuch in *Name*, and not in *Nature*, having only a form and profeſſion of Chriſtianity in ſhew and words, but are ſtill ſtrangers, yea and enemies to the life and vertue of it; owning God and Chriſt in words, but denying them in works, and therefore the Lord Jeſus Chriſt will not own them as his Children nor Diſciples; for while they ſay they are his followers, while they preach and exalt his precepts, while they extol his life, patience, and meekneſs, his ſelf-denying perfect reſignati-

on and obedience to the will of his Father; yet themſelves are out of it, and ſo bring ſhame and reproach to that honourable name, which they aſſume to themſelves in the face of the Nations, and give an occaſion for Infidels *Turks*, *Jews* and *Atheiſts*, to profane and blaſpheme the holy Name of Jeſus: Is it not ſo? While ſo much *ambition*, *pride*, *vanity*, *wantonneſs and malice*, *murder*, *cruelty and oppreſſion*, yea and all manner of abominations abounds, and is openly practiced; yea while thoſe, that ſhould be patterns and examples of Juſtice, Vertue and ſobriety to others, do for the moſt part exceed moſt in thoſe things; ſo that the Courts of Chriſtian Princes (who while in words ſeem more to glory in being Profeſſors and Protectors of Chriſtianity then in their outward Crowns) which ſhould be *Colledges of Vertue and Piety*, are moſtly Scenes of greateſt wickedneſs, and neſts and receptacles of all the *Buffoons*, *Stage-players*, *and other vileſt Vermine*, not fit to be mentioned. I ſay is it not ſo? while upon every

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ſlender prætext, *ſuch as their own ſmall diſcontents, or that they judge the preſent peace they have with their neighbour, cannot ſute with their Grandeur and worldly glory*: They ſheath their Swords in one anothers bowels, ruin, waſte and deſtroy whole Countreys, expoſe to the greateſt miſery many thouſand Families, make thouſands of Widows, and ten thouſands of Orphans cauſe the banks to over-flow with the blood of thoſe for whom the Lord Jeſus Chriſt ſhed his precious blood, ſpend and deſtroy many of the good creatures of God: And all this while they pretend to be followers of the Lamb like Jeſus, who came not to deſtroy mens lives, but to ſave them; the ſong of whoſe appearance to the World, *was glory to God in the higheſt, and good will, and peace to all men*; not Luke 2.14.
to kill, murder and deſtroy men, not to hire and force poor men, to run upon, and murder one another, meerly to ſatisfy the luſt and ambition of great men, they being oftentimes

oftentimes ignorant of the ground of the quarrel, and not having the leaſt occaſion of evil will or prejudice againſt thoſe their fellow Chriſtians whom they thus kill, amongſt whom not one of a thouſand perhaps ever ſaw before, Yea is it not ſo? that there is only a *name and nothing of the true nature of Chriſtians*, eſpecially manifeſt in the *Clergy*, who pretend not only to be Profeſſors, but Preachers, Promotors and Exhorters of others to Chriſtianity, who for the moſt part, are the greateſt promoters and advancers of thoſe Wars; and by whom upon all ſuch occaſions, the name of God and Jeſus Chriſt, is moſt horribly abuſed, profaned and blaſphemed. *While they dare pray to God, and thank him for the deſtruction of of their Brethren Chriſtians*, and that for, and againſt, according to the changeable wills of their ſeveral Princes: Yea, ſo that ſome will joyn in their Prayers, with and for the proſperity of ſuch, as their profeſſion obliges them to believe to be Heretical and Antichriſtian

tichriſtian, and for the deſtruction of thoſe, whom the ſame profeſſion acknowledges to be good and Orthodox Chriſtians: *Thus the* French, *both* Papiſts *and* Proteſtants, *joyn in their Prayers, and rejoyce for the deſtruction of the* Spaniſh Papiſts *and* Dutch Proteſtants; *the like may be ſaid of the* Daniſh, Swediſh *and* German Proteſtants, *as reſpectively concerned in this matter*: Yea which is yet more ſtrange, if either conſtraint or Intereſt, do engage any Prince or State to change his Party, while the ſame War and Cauſe remains, then will the Clergy preſently accommodate their Prayers to the caſe in praying for proſperity to thoſe to whom inſtantly before they wiſhed ruine, and ſo on the contrary, as in this preſent War, *in the Caſe of the Biſhop of* Munſter *is manifeſt*: Was there ever? or can there be any more horrible profanation of the holy and pure name of God? eſpecially to be done by thoſe, who pretend to be Worſhipers of the true God, and Diſciples of Jeſus Chriſt?

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this not only equals, but far exceeds the wickedneſs of the Heathens, for they only prayed ſuch Gods to their aſſiſtance, as they fancied allow their ambition, and accounted their warring a vertue, whom they judged changable like themſelves, and ſubject to ſuch quarrels among themſelves, as they that are their Worſhippers: But for thoſe to be found in theſe things, who believe there is but one only God, and have or at leaſt profeſs to have, ſuch notions of his *juſtice, equity and mercy*, and of the certainty of his puniſhing the tranſgreſſors of his Law, is ſo horrible and abominable, as cannot ſufficiently be neither ſaid, nor written.

The ground then of all this, *is the want of true Chriſtianity*, becauſe the nature of it is not begotten nor brought forth in thoſe called Chriſtians, and therefore they bear not the image nor bring not forth the fruits of it; for albeit they have the name, yet the nature they are ſtrangers to, the Lambs nature is not in them, but the Doggiſh nature,

nature, the Wolfiſh Nature, that will ſtill be quarelling and deſtroying; the cunning Serpentine ſubtile nature, and the proud ambitious *Luciferian* nature, that ſets Princes and States a work to contrive and foment Wars, and engages people to fight together, ſome for ambition and vain glory, and ſome for coveteouſneſs and hope of gain, and the ſame cauſe doth move the Clergy to concurre with their ſhare in making their prayers turn and twine, and ſo all are here out from the ſtate of true Chriſtianity: And as they keep the name of being Chriſtians, ſo alſo upon the ſame pretext each will pretend to be for peace, while their fruits manifeſtly declare the contrary; and how hath and doth experience daily diſcover this deceit? for how is peace brought about? is it not when the weaker is forced to give way to the ſtronger, without reſpect to the equity of the cauſe, is it not Juſt ſo as among the wilde and devouring beaſts? who when they Fight together, the weaker is forced to give way to the ſtronger,

ſtronger, and ſo deſiſt until another occaſion offer; ſo who are found weakeſt, who are leaſt capable to hold out, they muſt bear the Inconveniency, and he gets the moſt advantage, however frivolous, yea unjuſt his pretence be, who is moſt able to vindicate his claim, and preſerve it, not by Equity, but force of Arms: So that the peace-contrivers rule is not the *Equity of the Cauſe*, but *the power of the Parties*; Is not this known and manifeſt in many, if not moſt of the pacifications that have been made in Chriſtendom? It is therefore in my heart, *in the name and behalf of the Lord Jeſus Chriſt*, to warn you to conſider of thoſe things: And therefore be not unwilling to hear one, that appears among you, for the Intereſt of Chriſt *his King and Maſter* (not as if thereby he denyed the juſt Authority of *Soveraign Princes*, or refuſed to acknowledge the Subjection himſelf owes *to his lawful Prince and Superiour*, or were any ways inclined to favour the dreams of ſuch, as under the pretence of crying up King Jeſus; and

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the kingdom of Christ, either deny or seek to overturn all Civil Government) nay, not at all. But I am one, who do reverence and honor Magistracy, and acknowledge subjection due unto them, by their respective people in all things just and lawful; knowing *that Magistracy is an Ordinance of God, and that Magistrates are his Ministers, who bear not the Sword in vain.* Yet nevertheless I judge it no prejudice to Magistracy, nor injury to any, for one that is called of the Lord Jesus, to appear for him in this affair, for he is not a little concerned, as all by their confession, so by right are his Subjects (unless they wilfully render themselves to another, even to the adversary) for he is Heir of all, and therefore it is fit that they who speak in his name be heard, for his honor and glory is concerned, *his Authority has been contemned, his Laws broken, his Life op-*

Which calumny some have been apt to throw upon us, by reason of some in those Countreys that have so affirmed.

Rom. 13. 1. 4.

*oppreſſed, his Standard of peace pulled down and rent, his Government incroached upon: What ſhall I ſay, his precious blood ſhed, and himſelf afreſh crucified, and put to open ſhame,* by the Murthers and Cruelties that have attended thoſe Wars: If then ye come not under a deep and weighty ſenſe of thoſe things, ſo as to apply your ſelves to ſeek after ſome effectual way to remedy theſe evils; however you may ſeek to pleaſe Princes and States, by patching up a reconciliation and troubling your ſelves to ſatisfie their covetous and ambitious wills, who make ſuch a noiſe and ſtir in the World *about their glory*, and do not mind the glory and honour of the Lord Jeſus Chriſt, ſo as to give him the right that is due unto him: In the firſt place, not in a bare ſound of words (he will not accept of ſuch a Complement while the evil works remain,) *I teſtifie in his name and Power and Authority*, your work will be imperfect, and not proſperous; for although theſe Kings and Princes that are now at varience, may be

be by your means brought to lay down Arms, and appear to be good friends, and dear allies: Yet unleſs the Lord Jeſus Chriſt can be reſtored to his kingdom in their hearts, and that evil ground of ambition, of pride, and luſt, and vain glory be removed, that ſo they may rule in the wiſdom and power of God, and not according to their Luſts, that evil ground and devouring nature being ſtill alive, and predominant in them, will quickly ſtir ſome of them up again ſo ſoon as opportunity offers fit for their advantage; they will kindle the flame again, and all your Articles will not bind them, but they will break them like ſtrawes; and their Counſellers who flatter them, and ſeek to pleaſe them, will quickly find out a pretext for a breach, ſuch as have taught them theſe helliſh maxims, *Qui neſcit diſſimulare neſcit regnare*, i. e. *that ſuch as make Conſcience to lye, or ſerve the Devil; But to obey Chriſt, are not fit to rule, and that Kings muſt not be ſlaves to their words:* And perhaps if they find it difficult to hit upon any

probable ground or pretence, if they judge themſelves ſtrong enough, they will neither trouble themſelves, nor the world to give a reaſon, but tell, *that to be at peace is no longer conſiſtant with their glory, and when they have brought about what they have determined, they will let the World know the reaſon of it.* Hath not manifold experience proved thoſe things to be true, and ſeeing it is ſo, there is, nor can no ſettled, firm eſtabliſhed peace be brought to *Chriſtendom*, until the Devils Kingdom be rooted out of mens hearts,

*Jam.* 4. 1,7. from which *Wars come*, as the Apoſtle *James* teſtifies, and the Kingdom of Jeſus came to be eſtabliſhed in the hearts of Kings, and Princes, and People, whoſe Kingdom is *a Kingdom of righteouſneſs, and peace, and joy in the Holy Spirit*, until he come to rule in and among them, and his enemies, (*viz.*) every evil Luſt be thrown out from him, ſo that his Heavenly wiſdom may take place,

*Jam.* 3. 17. *which is pure, and peaceable, and eaſie to be intreated.*

And

And therefore to bring this about, is the one and great thing needful to be minded and considered of and effectually to be pressed after, as that by the accomplishing whereof the present evils can alone be cured and removed.

Therefore be not mistaken, neither deceive your selves, to think ye can accomplish this work by your wordly and humane wisdom; the wisdom of the flesh will not do it, neither that of the first birth, which must dye, and be crucified, e're the Heavenly wisdom, *the beginning whereof is the fear of the Lord*, be reaveaed, by which alone this work can both be truly begun and finished, for the worldly and carnal wisdom is the cause of the War; It is by it that men have been, and are stirred up to it, even the wisdom of the first fleshly Birth, which leads men not to be content with their own, but to covet their neighbours, and to quarrel and fight in hopes of advantage: Therefore that wisdom which is the cause of the mischief, will, nor can, never cure it;

*Prov.* 1. 7.

it; try and examine your ſelves there-
fore ſeriouſly, in the ſight of God
whether you be led, acted and influ-
enced in your preſent Negotiation, by
the wiſdom of this World, the wiſdom
of the firſt Birth, which is ſenſual, di-
veliſh, and from below, o
*Jam.* 3. 17. *by the heavenly and pur*
*wiſdom of God*, which i
from above, and is the fruit of the ſe
cond Birth, the new Birth by Chriſt
Jeſus, formed and brought forth in th
Soul, and the Light of Jeſus Chriſt i
you, which ſhowes you all you
thoughts, *and has reproved every one o*
*you for your unrighteouſneſs, even from*
*your childhood up*, that will manifeſt un-
to you, if you mind it, and heed it
which wiſdom you are acted by, and
diſcover to you, whether it be you
thoughts and purpoſes to glorifie God
over all, and to remove ſo far as i
you lyes, what is contrary to his holy
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more concerned for the particular In-
tereſt, and Intereſts of your ſevera
Princes, to ſatisfie or obviate their de-
ſigns

ſigns, or to bring about that, by which Gods holy witneſs in every Conſcience may be anſwered, and the pure life of Jeſus, that by theſe doings the oppreſſed, may be eaſed, and ſuffered to ariſe: For if this be little in your minds, as a thing not much regarded, but neglected by you, I muſt intimate to you *in the name of the Lord*, that your work will not be bleſſed by him, neither will it proſper; for although you may make peace for a time, yet (as I have aforeſaid) it will not be firm, nor of any long continuance, but the old root ſtill remaining, will ſend forth its evil fruit again, and all your labour will quickly be undone.

Let me exhort you then ſeriouſly to examine your ſelves by the Light of Jeſus Chriſt in you, that can alone diſcover unto you your own hearts, and will not flatter you (as men may) whether you be fit for this work you are ſet about, which you cannot be until you have ſeriouſly applyed your ſelves, to the killing and crucifying of that nature in your ſelves, from which

all this evil flows, if the warring part be removed out of you, and the corrupted wisdom done away, and the peaceable wisdom brought up, then are you fit to consult and bring about the peace of *Christendom*; but this cannot be accomplished in you, until you have first believed in the light of Jesus Christ, wherewithall you, as well as all men are inlightned, and which is given you as a sufficient guide and leader, to lead out of darkness, to lead out of strife, to lead out of the lusts, from which the Wars come? Unto the ways of righteousness and peace, which leads not to destroy, but to love, and forgive enemies; it is the minding of this, and being led and guided by it, that only can fit you for so great and good a work, for this is the fruit of the fathers love to mankind, and the gift of God even Christ Jesus, who was given *for a light to enlighten the Gentiles, and for his Salvation unto the ends of the earth*; so it is by turning

*Jam.* 4. 1.

*Isa.* 49. 6. *Luc.* 2. 32.

ning to this, and following it, and obeying it, in which is sufficiency, and which gives power to the receivers of it to become the Sons of God, that the true nature of Christianity can be brought forth, and restored, and by which Kings and Princes, Rulers and people, may be brought out of Lust, Envy, Warring and Strife, to true peace with God, and one with another. *Joh.* 1. 12.

And therefore the cause of all the mischief that is in Christendom, is because this Light has not been minded nor regarded in the heart, but has been hated and overlooked, as a low and insufficient thing; and therefore the seed of the Kingdom, this gift of the Fathers Love, this little Leaven, this pearl of great prize; and this Talent being hid in the ground, condemned and despised, and the world and wordly mind being set over it, notwithstanding all the preaching, and praying, and professing of Christ in words, that has been only one outward show and appearance by which men might the

more easily be deceived, and live more securely in their wickedness; but the *innocent life of Christ* hath not been known, and all *Christendom* has brought forth bitter and sower grapes under all their talk and forms of Worship, and not *the sweet and peaceable fruits of righteousness*; which can never be brought untill all come to him, to the Light of Christ in their Consciences, to follow and obey it, and acknowledge it as that which is given them of God, and sufficient to lead them to Life and Salvation; for as this is thus received and entertained, the true nature of Christ will be begotten, and brought forth in people; and then the contrary nature in which the enmity and strife is, will die and pass away, and so Truth and peace will come to be settled, and firmly established. And for this end *the Lord God Almighty is arisen*, and arising in his own power and glory (who out of his infinite compassion, having regard to the present distracted and desolate condition of Christendom) is seeing them strangers to his Life

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and power, and led and guided at will to the utter ruine and deſtruction both of Body and Soul by the adverſary of mankinds true happineſs, that he might reveal the Light of his Truth, even of true Chriſtianity, to thoſe who have the name only, and hath turned many who are ſtrangers and enemies thereunto in their minds by wicked works, to this precious Light, by which *judgment has been laid to the line, and righteouſneſs to the plummet in them*, and the evil works and nature in them has been judged, and condemned; and they have willingly abode under it, until it hath *been brought forth to victory in them*. And many of them who have been wiſe according to the wiſdom of the World, have learned to lay it down at the feet of Jeſus, that they might receive from him of his Pure and Heavenly wiſdom, being contented in the enjoyment of that, by the World to be accounted fools, and alſo many of them who were Fighters, and even renowned

*Eſa.* 28. 17. *Mat.* 12. 20.

ned for their Skil and Valour in Warring, have come by the influence of this pure Light, *To beat their* Esa. 2. 4. *Swords in Plough-shares, and their Spears in pruning-hooks, and not learn Carnal War any more,* being redeemed from the Lusts from which the Fighting comes; and there are thousands whom God hath brought here already, who see to the end of all contention and strife, and that for which the World contends; and albeit the Devil be angry at them, and rage against them in the meer Nominal and Literal Christians, because he knows they stricke at the very root and foundation of his Kingdom in mens hearts, and therefore he prevails in his followers, to wit, in these Literal Nominal Christians, to persecute, kill, beat, banmish and imprison, and many ways vex them: Yet because the Lord has chosen them to be a first fruit of that glorious work, which he is bringing about in the Nations; therefore they hitherto have, notwithstanding of all that opposition, and yet shall prosper, by

by a patient enduring, in the Spirit of Jesus, they do, and shall overcome.

And therefore there is nothing can so much tend to the good and universal Peace of Christendom, then for all and every one, to mind this gift of God in themselves, and not only to suffer, but to rejoyce at the preaching and promulgating of the universality of this glorious Light, whereunto God is now calling many, for the resisting and slaying of this in themselves, as well as in those who come in the name of God to declare it, is the cause of all the mischief, that Christendom labours under, so also its being received and taking place, would remove and do it away.

Be not therefore easily ingaged by the enemy, to slight and reject those things, as foolish and weak, and too low for you to consider, or give place unto; for thereby the enemy always laboured to vail and darken the counsel of God; and hindred it from being received by men: Thus the King of

1 *King.* 2. 8.

*Israel*

*Israel* despised the Counsel of *Micah*, at the instigation of his mocking Prophets; but remember that you profess to be followers of Jesus, who was loaded with many reproaches, accounted a disturber; and to whom *Barrabbas* a Murderer was preferred by the counsel and advice of the wise Rabbies, and great Professors among the *Jews*, and remember that you profess your selves to be owners of that Gospel, whose first and chief Ministers and Preachers were accounted fooliſh and and Illiterate men, movers of Sedition, Idle Babblers, and turners of the World upside down, and therefore be not easily frighted by these, and such like reports, and reproaches, from hearing those whom God hath called and chosen, that in and amongst them he may be glorified; and by them, may restore that in reality in the so called Christian World, which for several generations

*Luc.* 21. 2.
*Mat.* 27. 20.
*Joh.* 18. 40.
*Act.* 2. 7. 4. 13. 17. 18. 19. 26. 21. 28. 14. 26. 25. 7.

generations they have only had the ſhadow of, but have not enjoyed in the ſubſtance: And becauſe many are the calumnies that ſuch are reproached withall, as holding forth ſtrange and pernicious Doctrines: Therefore I have herewith ſent you a large Apology for the true Chriſtian Divinity held forth, and preached by them, that therein you may ſee how the truly Chriſtian principles, which have been loſt in the Apoſtacy, while the life of Chriſtianity was not to be found, is reſtoared by their Teſtimony, deſiring you ſeriouſly to read and conſider the ſame, as well as tranſmit it to the ſeveral Princes you are employed by, that both you and they may ſee, *That the day of the Lord is dawned, and may learn to walk in the light of it, which would bring peace and quietneſs and felicity to all, both outward and inward*; and thereby all may be ſtirred up to receive with gladneſs, ſuch as the Lord will move to preach and declare this day, as it is dawned and made manifeſt in them, following the Apoſtles

rules,

rules, *In receiving strangers willingly, for that some in so doing have entertained Angels unawares*: And that none of you may be like the *Pharisees*, who cryed Crucifie him; nor like those who intreated him to depart out of their Coasts; and like those who would have none of him to rule over them, least with them, ye receive the like condemnation: However I shall be clear of all your Blood, in so far as I have faithfully answered what God required of me towards you, and discharged my Conscience in love to your Immortal Souls, as well as to the common peace and good of *Christendom*; whereof, and of all those that professs the name of Christ, I am a true friend and hearty well wisher.

Heb. 13. 2.

*Robert Barclay.*

This came upon me from the Lord to Write unto you, at *Ury* in my Native Country of *Scotland*, the second of the Month called *November*, 1677.

Copies

COpies of the foreſaid Epiſtle in *Latine*, were upon the 23*d*. and and 24*th*. days of the Month called *February* 1678. delivered at *Nimeguen* to the Ambaſſadors of the Emperor, of the Kings of *Great Brittain*, *Spain* and *France*, *Swede* and *Denmark*, of the Prince Elector *Palatine*; as alſo of the *States-General*, and of the Duke of *Lorain*, *Holſtain*, *Lunenburg*, *Oſnaburg*, *Hanover*, and the Popes *Nuncio*, to wit, one to each Ambaſſador, and one to each of their Principles, together with ſo many Copies of the Book whereof the Author makes mention in the Letter, the Title whereof is,

Roberti Barclaii *Theologiæ veræ Chriſtianæ Apologia* Carolo *ſecundo Magnæ Britanniæ*, &c. *Regi oblata.*

*Typis excuſa* 1676. *pro* Jacob Claus, *Bibliopola habitate* Amſtellodami *veneunt preterea.*

*Robert Barclay* his Apology for true Chriſtian Divinity, offered to *Charles* the Second, King of *Great Britain.*

Printed 1676. for *Jacob Claus*, Bookſeller at *Amſterdam*, and are to be Sold

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